2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

served as interpreter, was exceedingly helpful in planning th study of the ceremonies. Resistance to the divulging of sacre lore was anticipated. He indicated those who would be leas likely to co-operate. Work was begun with Christianized in formants. Before recording a ceremony, additional informatio on the household not brought out in recording the census wa obtained. Employing genealogies based on household groups,

FIG. 3.—Dance of the Goose Society

was possible in nearly every instance to determine both th former villages at Fort Clark and the older villages near Hea River of which the older people of the households were descen ants. This information was important in determining cultur differences between the old villages.

The writer used fourteen informants for this study; eleven these were Mandan and three were Hidatsa of the Awaxaw band. The six Mandan male informants were White Calf, Crow Heart, Ben Benson, Bear on the Flat, Foolish Woman, an Little Owl. The female informants were Scattercorn, Mrs. Goo Bear, Calf Woman, Mrs. Owen Baker, and Front Woman. Wo Chief and Mrs. White Duck supplied information on the Okip and Corn ceremonies that had reached them through interma

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

115 riage with the Mandan. Bears Arm supplied information on Eagle-trapping Rites.

115 As the study progressed, less resistance to divulging sacred
124 lore was encountered except in the recording of the People
114 Above rites. The omission or incompleteness of data for some of the rites is due to the shortness of the period of study and the failure of the writer to recognize the significance of some of the rites in interpreting the ceremonial life until the study was nearly completed or while analyzing the data after leaving the field. By that time those who could have supplied the information had died. Additional information on the social and ceremonial life of the Mandan, particularly eagle-trapping, was obtained while making a study of the Hidatsa for the Department of Anthropology of the University of Chicago under the supervision of Dr. Fay-Cooper Cole in 1932 and 1933. Beloit College transferred the field notes on the Mandan to the Department of Anthropology of the University of Chicago in 1940, and the section on Mandan ceremonial organization was prepared at that time. The writer worked with Crows Heart, now ninety-two years of age and the only survivor of the original group of informants, during the summer of 1947 recording his autobiography. At that time the section dealing with the social organization was checked with him.

128 In the preparation of this manuscript, the writer has attempted to record as fully as possible the myths relating to the ceremony. At times these myths, because of their exceeding length, make reading difficult. However, were the myths removed from their proper context, the meaning of the various rites and practices of the ceremony would be lost. The introductory chapter is a brief summary taken from two other manuscripts recently prepared by the writer. These are: "Archeology of the Upper Missouri" and "A History of the Mandan and Hidatsa." These manuscripts may be examined at the Department of Anthropology of the University of Chicago. I have purposely avoided reference to cultural similarities to neighboring tribal groups other than to indicate broad cultural similarities with the Hidatsa.

194 In the brief recording of native terms the writer has employed the symbols used by Kennard in his report on "Mandan Gram-